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national character should not include the social as well as the physical, or economical, environment.

Of course, those who are accustomed to idealistic methods of philosophy will hardly sympathize with the author's attempt to reduce all the elements of human activity and national character to the influence of the environment upon the human subject, without a more philosophical explanation of the reaction of the human subject upon the environment. To them this attempt will seem to be an effort to bring the materialistic theory of Buckle into harmony with the new psychology, without any essential change in the point of view. The emphasis given to the "objective factors," and the little stress laid upon the "subjective factors," of evolution will not be acceptable to any school which attaches importance to the inherent potency of the human spirit, and which holds that the Supreme Being, the Dynamic Reason of the universe, is primarily manifested in the activities of the human soul, as well as in the forces and phenomena of external nature. But no person, whether he be an idealist or a "synthesist," can fail to appreciate the great importance which Professor Patten attaches to the distinction between the "sensory ideas," which end in thought and scientific knowledge, and the "motor ideas," which result in habitual action and the transformation of life and character.

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FROM COMTE TO BENJAMIN KIDD. *The Appeal to Biology or Evolution for Human Guidance.* By ROBERT MACKINTOSH, B.D. (Edin.), D.D. (Glasg.), Professor of Lancashire Independent College, Author of *Christ and the Jewish Law*. New York: The Macmillan Co., 1899. Pp. viii + 310. \$1.50.

THE contents of this book are sufficiently indicated by the title and subtitle. It consists of a series of chapters devoted to the study of writers upon social evolution, with *the express purpose of determining what guidance (if any) for human conduct and social life can be found in biology and in "evolution."* With the exception of Comte (the father of the sociological idea) and Weismann, and one or two others (who receive but a reference) like John Fiske and Professor Baldwin, the writers discussed are all British: Herbert Spencer, Leslie Stephen, Frances Power Cobbe, Walter Bagehot (*Physics and Politics*), Huxley,

Alexander, Ritchie, Mackenzie (the last three all of them men who approach naturalism and social questions from the point of view of the well-known British Hegelian movement), Mr. A. Sutherland (author of a recent book upon the *Origin and Growth of the Moral Instinct*), and Mr. Benjamin Kidd, being the chief. A section or series of chapters is devoted to each of these writers, and the whole book is divided into four parts: Part I deals with "Comtism and Altruism;" Part II, with "Simple Evolutionism" (Spencer and Stephen); Part III, with "Darwinism Proper or the Struggle for Existence;" and Part IV (an extremely useful and important section, as the author therein shows a praiseworthy familiarity with the facts of the controversy between "Weismannism" and the "Darwinians" regarding heredity), with "Hyper-Darwinism" (Weismann, Kidd, etc.). The average reader will thus find, within comparatively short compass (not at all an easy thing to procure, even in the case of Herbert Spencer, not to mention the others), a reliable, positive, and critical account of British social philosophy, by one who knows it from the inside, and who sees facts and theories in their true setting and true perspective. This account is, at the same time, a careful study of the questions that are at issue between the "biologist" and the "social philosopher." The author may be said to stand midway between the naturalism and the idealism that have been the two distinctive trends in the British reflective thought of the last fifty years, and one cannot but admire the freshness and the candor and the judgment with which he states and examines positions that are not exactly his own, but which he has, in common with many inquiring minds of today, been obliged to study for light upon the social question.

A particularly serviceable feature of this book is the exactness and the care with which different forms and phases of the "evolution philosophy" are distinguished from one another. One of the best chapters shows us, *e. g.*, how in Spencer's *Sociology* three incompatible accounts of human welfare or of evolution are to be found. And there is a chapter on "The Metaphysics of Natural Selection" that clears up many difficulties. Of course, the outcome of the book ought to be interesting to readers of this JOURNAL. It is that naturalistic evolution, by reason of the many contradictions in the teachings of its upholders, and by reason of the difficulties inherent in its assumptions, and by reason of the presence, to say the least, of *reason* in men, cannot be said to give us the last word upon our social life. Dr. Mackintosh indeed thinks that a scientific sociology is still a "hope" rather than

a "fact"—an opinion with which the reviewer has already (elsewhere) expressed his agreement. The author believes, in other words, in a true *social philosophy*, in accordance with *the very idea of which* "moral" and "spiritual" (*Christian*, he declares), as well as merely natural and biological, factors are implied in the nature and constitution and "progress" and "destiny" of human society. This conclusion, be it remembered, is not shot in a dogmatic manner at the reader's head, for the bulk of the book is taken up with the instructive examination of biological sociology upon which I have laid emphasis. There are in it a self-repression and a scientific objectivity that are admirable when we remember that its author's deepest interest in sociology is naturally from the theological side. His results and his method may well stimulate both theological and philosophical students to examine, not only biology, but also economics and social psychology, in the hope of throwing some fresh light upon the moral and spiritual struggle of men; for in denying the undue influence of the "biological" factor Professor Mackintosh has not intended to eliminate all struggle from the life of man. He has, in fact, a contempt for the foolish philanthropy and the semi-scientific "practical" sociology that fail to recognize both struggle and law.

Scholars may seriously object to the ranking of men like Drummond and Kidd along with Comte and Spencer and Stephen. In defense it may be said (1) that "from Comte to Kidd" has merely a chronological significance, and (2) that the author has the merit of examining whatever purports to be an attempt at a sociology along "evolution" lines. The freshness and fairness and utility of the book will secure for it many readers.

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LONGINUS ON THE SUBLIME. The Greek Text edited after the Paris Manuscript with Introduction, Translation, Facsimiles, and Appendices. By W. RHYS ROBERTS, M.A., Professor of Greek in the University College of North Wales, Bangor; late Fellow of Kings College, Cambridge. Cambridge: At the University Press, 1899; New York: The Macmillan Co. Pp. x + 285. \$2.75, *net*.

For the information of the general reader one is compelled to begin an account of this book with the rather startling paradox that it is neither the work of Longinus nor is it "On the Sublime." The